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DARWINISM OF THE PRESENT DAY.

Read by Rev. C. R. dePencier, M.A., Wellington, Ont., at Clerical Union.

Darwinism is the name applied to the views put forth by the famous English scientist, Charles Darwin, in his works on the Origin of Species, published in 1860, and the Descent of Man, published in 1871. Before the publication of the first of these works most naturalists believed that each species, whether of animals or of plants, was a separate creation. It was known that it might run into "varieties," might be improved by cultivation, or might help to originate a hybrid in conjunction with another species, in which case the hybrid was sterile, but it was a canon of natural science that there could be no further change. Darwin followed a small school of naturalists who admitted that there could be transmutation of species. His views, almost identical with those of Alfred Russel Wallace and foreshadowed by Aristotle and others, may be embodied in the following propositions: (1) A certain amount of variability exists in every animal or plant. No children of the same parents are quite alike, and the differing circumstances of the life of each tend to increase the original variation. Variation under domestication has attracted universal notice, as in the case of pigeons, dogs, cats and cattle. Similar changes go on at a slower rate among wild animals and plants. (2) Animals and plants tend to multiply in a geometrical ratio. Each species would singly fill the earth were it not checked by the others. (3) There is thus a continual struggle for survival among all organized beings in the world, individuals and species battling against each other for existence. (4) Speaking broadly, the victors will be those best fitted to survive, while others will be defeated and die. This is called by Darwin "Natural Selection," while Herbert Spencer calls it the "Survival of the Fittest." (5) As the offspring of any animal or plant tends to be in most respects like its parent, and as the less improved forms are likely to be vanquished and perish, each race will ultimately be constituted by the more highly organized individuals in it. Sexual preferences will produce a selection tending in the same direction. (6) The result will be an endless progression involving higher species, genera, families, orders, classes and even sub-kingdoms themselves, the infinitely varied forms being each adapted to surrounding circumstances.

Darwin's theory, of course, does not mean the "Survival of the Best" but the survival of those best suited to the conditions of life under which they find themselves placed. For example: The Indian who was keen of sight, fleet of foot, and acute of hearing, would escape his enemy, while his brother who could not shoot his arrow straight, who was slow of foot, and dull of hearing, would fall a prey to his subtle enemy. In case of animals depending upon speed as a means of escape the fleet of foot survived, while the enemy took the hindmost. In time of famine the giraffe, with the longest neck, who could crop off the highest branches, survived. The mouse, (at one time a much larger animal than he now is) escaped, as now through holes and crevices. The smaller ones, escaping more readily, lived, while the larger ones fell a prey to the enemy. The members of the ape family, with the longest arms, could more readily grasp the lower branches and swing themselves safe from the enemy, while the short armed members of the tribes were thus doomed. The best in every case perpetuating their species, creation as a whole advanced. In reading this paper I may be carrying coals to Newcastle. I do not expect it to be received with any great osulatory enthusiasm. I say "Come, let us reason together." Few congregations there are in the Diocese of Ontario who have not men of university degrees, or men of science, or men of keen intellect, sitting in the pew. These men find it difficult if not impossible to accept the statement "That the first man was made of the dust of the ground" in a manner somewhat similar to which they, in their childhood days, made their mud pies. They refuse to accept this, and they ask, with all reverence and with a conscientious desire after truth, if there is no deeper meaning to this statement in the book Genesis. We endeavor to explain, as best we can, that the object of the writer of this book was not to convey scientific knowledge or to impart physical information. Every writing must be judged by the object the writer has in view. If the object of the writer of these chapters was to convey physical information, then certainly it is imperfectly fulfilled. But if his object was to give an intelligible account of God's relation to the world and to man, then it must be owned that he has succeeded in the highest degree. Indeed, what we mean by scientific knowledge today was not in all the thoughts of the people for whom this book was written. The subject of creation, of the beginning of man upon the earth was not approached from that side at all.

It will, however, be said, with much appearance of justice, that although the object of the writer was not to convey scientific information, yet he might have been expected to be accurate in the information he did advance regarding the physical universe. If we bring the early chapters of Genesis into comparison at all with science, we find at once various discrepancies. Of the creation of sun, moon, and stars subsequent to the creation of this earth, science can have but one thing to say. Of the existence of fruit trees prior to the existence of the sun, science knows nothing. Ignorance of the department of science does not, however, disqualify a man for knowing and imparting truth about God. St. Paul tells us, in his letter to the Church at Corinth, that the natural man cannot comprehend the things of the spirit of God. The word, translated natural man, in the original is YUXUKOS. (1 Cor. II, 14) in the physical, the intellectual man. Because many scientists are avowed agnostics does not shatter our belief in God. If we desired information regarding the weight of a great rock, we might go to a physical giant who had lifted the rock, but should we require the weight of the moon we go to the intellectual giant, the man of science. The physical giant may laugh at the information advanced by the man of science and say that he does not know, but we moreover readily accept the statement of the scientist. But if we desire knowledge of God, we go to the spiritual man, the man who stands as the prophets of old, in close communion with God—men who speak the spirit of God. There is no reason, however, why a good man, a spiritual man, may not comprehend a scientific fact. This he may readily do unless he should feel disposed to close his eyes to the truth. This, however, is not infrequently done, even by men of whom we should expect more.

The High School Physical Geography by Geo. A. Chase, contains at page 13 this sentence: "The Study of Rocks is an interesting chapter and most important, for it reveals to us the story of life on the earth from its early beginning, in humble sea-weed, or in a mass

of gelatinous matter that wove for itself a filmy covering from the waters of the sea to its crowning development in Man who claims kindred with still higher beings." This strikes the key note of development of life upon the earth from the earliest stage, the Eozoic or Dawn of Life, to the present, Psychozoic or this statement on the floor of Synod of 1906—by men (I will not say by all, but by some) who had never given the question a moment's thought. A petition was sent to the Minister of Education, protesting against the use of the book in our high schools and collegiate institutes. The inevitable followed. These men were forced—I shall not say to the humiliating attitude of retraction—but, at least, led to recognize that their objections were foundationless. The sentence to which objection was taken contained not a theory but an accepted and rigid truth; the statement of an accepted fact. All that is said by the author in this sentence is that the stratified rocks, the leaves of the book of nature, show a gradual advance in the types of life, from the very lowest to the very highest. Nothing is said, nothing implied, as to how this advance came about, nor is anything said or implied that a lower form of life, plant or animal gradually developed into a higher one; and surely a belief in the Christian doctrine of the resurrection should have no difficulty in seeing in "Who claims kindred with still higher beings" a reference to our resurrection bodies.

There are three possible views concerning the origin of organic forms, whether individual or specific. Two of these are opposite and mutually excluding, the third combining and reconciling. For example, take the individual: There are three theories concerning the origin of the individual. The first is that of the pious child, who thinks that he was made very much as he himself makes his mud pies. The second is that of the street gambler or of Topsy, who says "I was not made at all; I grew." The third is that of the most intelligent Christians, that is, we were made by a process of evolution. Observe that this latter combines and reconciles the other two, and is thus the more rational and philosophic. Now there are also three exactly corresponding theories concerning the origin of species. The first is that of many pious persons and many intelligent clergymen, who say that species are made at once by the divine hand, without natural process. The second is that of the materialist, who says that species were not made at all, they were derived. The third is that of the Theistic Evolutionist, who think that they were created by a process of evolution, who believe that making is not inconsistent with growing. The first asserts the divine agency, but denies natural process. The second asserts natural process, but denies divine agency. The third asserts divine agency by natural process. The last-mentioned idea has not yet been universally accepted. Never yet has any great truth, presented to the world, been readily accepted. We once thought the earth a flat surface, the centre of the universe. This was doubtless David's conception—"The foundations of the earth shall never move at any time." But science shows that it does move about the sun and spins unceasingly on its axis. Everybody has heard of the tragic produced by this discovery and the nearly tragic results to the bold scientist. But now we look back with wonder that there should have been any trouble at all. Would any Christian now consent to give up the grand conception of nature and of God thus opened to the human mind? Next came the law of gravitation. The effect of this on religious thought was even more profound, though less visible on the surface, because only perceived by the most intelligent. It seemed at that time to remove God from the course of nature, but no one today would give up this grand idea. Next came our knowledge of the antiquity of the earth and of the cosmos. The earth, which we had fondly thought made specially for us about 6000 years ago; sun, moon and stars, which we had vainly imagined shone only for our benefit,—these, science tells us, existed and each performed its due course inconceivable ages before there was a man to till the ground or contemplate the heavens. Next it came in the form of the antiquity of man. It is doubtless certain that man has inhabited the earth far longer than we had previously supposed we had any reason for believing. Evidences are produced to show that man existed upon the earth from twenty thousand to fifty thousand years before the birth of Christ. The rotundity of the earth today is an accepted truth. For many years the believers in this truth were persecuted, their followers were classed as heretics. So it was with the circulation of the blood. But these to-day are accepted facts. We will not recede from them. So it is with the development of life upon the earth.

In the strata of the Eozoic age, no plants have as yet been detected, and the one species of animal was of the simplest kind—a mass of jelly, enclosed in a thin shell. The Palaeozoic or second period, began with the humbrest corals, shell-fish and sea-weeds and passed up into fishes, insects and lizard-like reptiles and into land plants, from the lowest mosses to the cone-bearing trees of the coal measures. In the third or Mesozoic period, mammals for the first time appear. In the fourth, or Cainozoic period, plants and animals resemble in some respects those of our modern world. In the fifth period, now known as the Psychotic age, man appeared upon the earth, for stone implements and the bones of man have been found associated with the arctic animals in the glacial drift. The vital question before us today is the method of this creation. I am fully aware of the difference between a fact and a theory. One man will say the various types of life came about through separate creation by the will of the great Creator, that is that God created the plants and animals of the Eozoic age. Then after millenniums of time, He created the plants and animals of the Palaeozoic age and placed them upon the earth, and so on with the different stages of life. In time, when the higher plants and animals of the mammalian type were all created and placed upon the earth, when the Creator by a separate act of His omnipotence made man of the dust of the ground. To this, the Christian Evolutionist takes objection. He sees that from the beginning God has worked by a slow process from cause to effect, or, if you will, cause, process and effect. He sees that the animal and vegetable worlds merge into each other so closely that you cannot tell where one ends and the other begins. There are to-day, forms of life in the ocean, claimed by botanists, on the one hand, to belong to the vegetable world, and on the other hand as strenuously claimed by zoologists to belong to the animal world, so closely does the vegetable world merge into the animal world. So the fossil remains of the connecting links of the various types of life have been found and are now on exhibition in our museums, or are alive and flourishing. For example, the orinthothuchus, or duck-billed platypus, the connecting link between the birds and mammals

is to-day being found in the Island of Australia. (It has a duck bill, web-toes, acaroid bone found only in birds and is oviparous.) So with the other types and stages of life.

Every corner of the earth and crevice of the rock is filled with the form of life best fitted to the peculiar environment. So scientists do not expect any great change in the physical forms of life now upon the earth. The cock crows with the same voice to-day as he did in the days of Peter, simply because his environment has not changed. The fox digs his den as in the days of John the Baptist, because his condition of life has not changed. The dog and jackal differ because their environments differ. Doubtless, they had a common ancestor. The dog was left in the desert, the dog domesticated. The superior intelligence of the dog is owing to his association with man. But place the dog in the desert and the jackal in the home of man and their forms and dispositions would be reversed. So the process of change had long since come to an end because of the settled state of nature and a process of psychological change took its place. Primitive man was a stronger man, physically, than he is to-day. This was owing to the Survival of the Fittest. Man at the time secured his food and protected his life by main force. The strongest survived. But the day came when primitive man found he could protect himself by throwing stones by hand, then he placed the stone in a sling to increase the velocity. Physical strength now was not of so much value, but shrewdness and intelligence predominated. So the more intelligent survived while the dull ones fell before their enemies. The more intelligent surviving and perpetuating their species, evolution took place along psychological lines. Thus, through the accumulation of psychological variations, one particular species was to be indefinitely perfected and raised to a totally different plane from that on which all life had hitherto existed. Henceforth, in short, the dominant aspect of evolution was to be, not the genesis of species, but the progress of civilization. As we thoroughly grasp the meaning of the evolutionary theory, we clearly see that it will be impossible for any creature, zoologically distinct from man and superior to him, should exist upon the earth. In the regions of unconditional possibility, it is open to any one to argue, if he chooses, that such a creature may come to exist, but the Darwinian theory is utterly opposed to such conclusion.

According to Darwinism, the creation of man is still the goal toward which nature tended from the beginning. Not the production of any higher creature, but the perfecting of humanity, is to be the glorious consummation of nature's long and tedious work. Thus we suddenly arrive at the conclusion that man seems now, much more clearly than ever, the chief among God's creatures. From a literal interpretation of the book Genesis, it would seem that man was suddenly placed upon the earth by the omnipotence of God, without the slightest connection with the former of God's creations. And no scientific reason could be alleged why the same incalculable power might not, by a similar miracle, thrust upon the scene some mightier creature in whose presence man would become like a sorry beast of burden. But he who recognizes the slow and subtle process of evolution as the way in which God makes things come to pass must take a far higher view. He sees that in the deadly struggle for existence, which has raged throughout countless aeons of time, the whole creation has been groaning and travailing together to bring forth that last consummate specimen of God's handiwork, the human soul.

Plain Mary, After All.

Jocular parents, with a perverted sense of humor, who inflict a comic name, or combination of names, upon a helpless baby, seem, fortunately, to be lessening in numbers. Nevertheless, Rev. Joseph Wray, an English clergyman, in some recent reminiscences of village life, tells of how his first parish was almost unmeasurable at first because of his declining to christen a baby in accordance with its father's wishes. The man's name was the commonplace, unnoticeable one of John Fish, and he wished to name his little daughter Gold. The minister asked: "But what does your wife think about it, Mrs. Fish? Surely she doesn't want the child named Gold Fish. Women are always more sensitive to anything absurd in a name than men are. I feel certain you can't tell me honestly she approves this notion of yours." "Well no, I can't," admitted the man. "She says there's something hard and short and not like a female name about Gold. Her own wish was Silver, sir, as being the softer and preserving the beauty of the idea. But I persuaded her without much trouble, because she thinks a gold fish is prettier than a silver fish; anyway, I've married an amiable woman."

However amiable a wife Mr. Fish was blessed with, his pastor was less amiable and more resolute, and there was neither a Gold or a Silver Fish permitted in the Fish family. The baby was finally christened Mary, but all the villagers took sides, and it was many months before everybody's feelings were soothed, and the commotion simmered down.

English parish records of recent years show that other clergymen cannot always have been equally firm, for they reveal among other obviously intentional combinations of the kind: Belle Clapper, Salt Waters, Pretty Goode, Carrie Arms, Orange Peel and Necessary Dyer.

Remember The Old Folk.

Home Journal! Few realize the tragedy there is in growing old. To feel thrust into a corner while the world in which one once bore an active part goes whirling on without him, most truly account for the "peculiarities" of old age. Make Christmas bright and helpful to the old folks. Do not count expense or trouble in visiting the old home and cheering the hearts of those who gave freely to your welfare when you were helpless and getting your start in life. When you miss the dear old faces you will wish many a time that you could run in and say a pleasant word or leave some little love token. The sweetest recollections you will have in after life will be the little things done to smooth the way for those on the other side of the hill or on their way down into the valley of shadows.

The Last Preacher's Move.

Bobby as the son of a Methodist minister had the experience of moving four times within his life of eight years. He disappears strongly of the itinerant system, the lane of the clergy. An elderly minister was visiting Bobby's father and gave attention to the small boy, asking many questions of a semi-theological nature. The conversation turned to heaven, and Bobby was asked concerning the abode of the blest. "Yes," said the youngster, with a sigh of deep weariness, "I know. It's the last place we're going to move to."

THE HERO OF LABRADOR.

What Grenfell has Done for the Hapless Men of the North Atlantic Coast.

Review of Reviews: When Grenfell went to Labrador in 1892, he found the 3,000 permanent residents and the 30,000 summer fisher-folk from Newfoundland almost without religious or medical aid; in the clutches of merchants and traders who advanced them fishing outfits at enormous figures, and took their catch in return, contriving to keep them in debt, by this system of bondage for generations, with misery and destitution universal; with children barefooted and naked in a zero temperature, and parents so beggared as to borrow each other's clothes to come to him for treatment; with education virtually unknown, the ruling powers indifferent, if not criminally neglectful, and the region a veritable land of desolation. Within sixteen years he has effected a revolution so complete and comprehensive in the conditions of existence as to seem almost a miracle. Beginning by clothing the naked and succoring the sick, he has gradually, by judicious charity, encouragement of thrift, incitement to self-help and industry, and the preaching of the doctrine of practical Christianity, created a people comfortable, contented and free; in the main from the fear of perishing by hunger or nakedness—formerly the fate of large numbers of the permanent residents.

The medical and spiritual needs of the "transients" have been as fully satisfied. He has built hospitals, orphanages, sawmills, and workshops; he cruises among the fleet in a hospital-ship, and has launches-attached to the land hospitals for the conveyance of patients to and fro, since there are no roads; he has established eight co-operative stores, providing much of the capital out of his private means, and asking no interest on it; has built a schooner every winter, with lumber from his own mills, on plans drawn on a shingle by a local genius of a shipwright unable to read or write; has started classes in weaving, carpentry and other trades; has opened day and night schools, and put into service sixty lending libraries donated by Andrew Carnegie; has installed his own electricity, telegraphs and telephones; has chartered the entire seaboard and mapped the terrain nearby; has imported reindeer from Norway to replace the mangating "husky" dogs that are the terror of the region, and is now undertaking the most herculean task of all,—the raising of \$100,000 to transform a moribund seamen's home in St. John's into a fishermen's institute, to really be what the word implies.

None but one resolute and powerful can get through a routine like Grenfell's. His daily task in summer include treatment of ward cases received aboard his ship between hospital points; navigating the steamer, for he is his own pilot; attention to patients found in the harbors or aboard the fishing vessels, such as diagnosing and dispensing for those ailing, abscess-letting, tooth-pulling, etc.; holding religious meetings every evening; responding to calls at whatever hour, even when this implies landing in the inky darkness of night—rowing miles in an open boat where the ship cannot get in; writing a daily diary for newspapers, to swell the funds; conducting Sunday services all the season round; arranging for supplies of wood for the ship's furnaces in a land where there is no coal; adjudicating the disputes between the fisher-folk as an unpaid magistrate; caring for orphans and lunatics; providing clothes and food for the destitute, wooden legs and arms for the cripples, shotguns and game traps for the "furriers," and nets and gear for the fisher-folk who have met misfortune; hearkening to the appeal of every body in distress, and relieving them so far as possible; baptizing and burying where no clergyman ever goes; towing off stranded vessels after every great storm, and carrying wrecked crews southward to the mailboat; sounding for reefs, exploring harbors, and discovering new codbanks for the trawlers; beside keeping track of the details and the finances incident to the administration of four hospitals and a ship, as well as all the subsidiary enterprises,—lending libraries, workshops, fox-farms, angora goats, herds, farm at St. Anthony, sawmill at Reddickton, eight co-operative stores, and the reindeer herd; not to mention correspondence with institutions and friends in Europe and America.

RECALLED TO THEIR DUTY.

Brought Confusion to the Clerk and Mirth to the Congregation, Youth's Companion. Winter worship in oldtime churches, although ardent in the spirit was often cruelly chilly for the body, even after the area of arctic temperature, mitigated only by the inefficient tin foot-warmer, had given way to the more luxurious one of stoves. The great stove, filled with roaring logs, roasted the nearer worshippers and left the others to freeze; moreover, it required an inconvenient amount of attendance. Tradition relates how, in old St. Paul's, of Newburyport, Massachusetts, a century ago, the dealings of Mr. Harvey, the parish clerk, with a new stove-brought confusion to him and mirth to the congregation. Uncle Nat Bailey, the sexton, whose duty it was to tend his stove, was yet busy ringing the bell, and the last comers were hurrying in, when Clerk Harvey perceived that the fire needed attention. This he promptly gave, but he smutted his hand, and haplessly rubbed it across his countenance, which became conspicuously and absurdly smeared with soot. A few minutes later he rose with dignity at his desk, confronted the congregation, and with a solemnity they could not share, gave out the first hymn: "Behold the beauties of my face."

Lighting, like heating, gave trouble in those days. Candles guttered or went out and kept sextons busy tipping about, snuffing or re-lighting them. Sexton Currier, (pronounced in country speech, "Kiah"), in Parson Milton's church, in the same old town, once neglected this duty. Parson Milton, nicknamed for his tremendous booming voice—"Thundering Milton," was an excellent pastor, but singular and abrupt in his ways. He nearly overthrew the decorum of the congregation by proclaiming at the top of his voice, without the slightest break between the sentences: "The Lord said unto Moses, Kiah, snuff the candles." He it was, too, who, when a worthy parishioner, whose Christian name was Mark, once dropped into a doze in his pew, recalled him suddenly to duty. Leaning forward in the sermon, and apparently addressing himself directly to the offender, he exclaimed in quick, sharp tones, "Mark." At the sound of his name the man opened his eyes and sat hastily erect. The preacher, resuming his normal voice, concluded the sentence, "the perfect man, and behold the upright."

LAST RITES OF THE CHURCH ADMINISTERED

Miraculous Escape From Death of Mme. Lirette, of Sorel, Que.



"I look upon my recovery from approaching death as a miracle and it was 'Fruit-a-lives' alone that saved me. I suffered from severe womb disease for seven years, and I suffered from severe constipation, great weakness and constant pain all the time. I was treated by six different physicians without any benefit, and took every medicine I heard of, but nothing gave me any relief. My suffering was so intense that for a year I was unable to get out of bed—and I became so ill that my friends did not expect me to recover and the last rites of the Church were administered to me. At this time I was induced to try 'Fruit-a-lives' and at once I began to improve. These tablets cured the constipation and relieved the dreadful womb pains. I began to improve and 'Fruit-a-lives' entirely cured me. Nothing did me any good but 'Fruit-a-lives.' I took in all 13 boxes and I am quite as well as ever. I was entirely due to the use of this great medicine. 'Fruit-a-lives' is put up in a new 25c trial size as well as the regular 50c boxes, in order to enable everyone to try these wonderful fruit juices tablets. Sent on receipt of price if your dealer does not have them. Write Fruit-a-lives Limited, Ottawa.

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